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THE LUTHERAN Witness

Official Organ of The Lutheran Church — Missouri Synod

LOUIS, MISSOURI *December 14, 1948* VOLUME LXVII - No. 25

St. John's Church, Palmer, Alaska — Missouri's Farthest North

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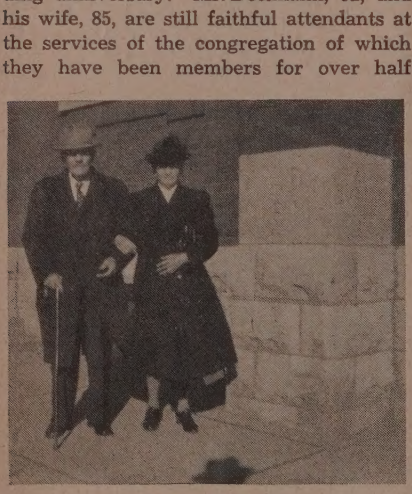
Farther north than our Anchorage, Alaska, church by fifty miles is St. John's of Palmer. See frontispiece.

The 400th anniversary of the first printed Finnish New Testament was celebrated by Finland on Oct. 2 and 3.

The Concordia College Choir, consisting of members of the student body of Concordia Teachers College, River Forest, Ill., has been requested by Radio Station WMAQ, Chicago, to broadcast a Christmas concert on Saturday, Dec. 18, from 1:30 to 2:00 P.M., C.S.T. If the necessary arrangements can be completed, the program will be released over the NBC network. Prof. Victor Hildner of the College faculty is director of the choir.

Mr. and Mrs. Carl Dettmann, members of Emmaus Lutheran Church, Milwaukee, Wis., last June celebrated their 65th wedding anniversary. Mr. Dettmann, 91, and his wife, 85, are still faithful attendants at the services of the congregation of which they have been members for over half

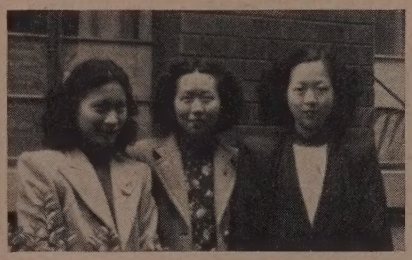


Mr. and Mrs. Carl Dettmann

a century. Mr. Dettmann also served as trustee for many years and was a member of the building committee which had charge of the erection of the present church. Note the date on the cornerstone in the picture. Seven of the couple's nine children are still living.

A visitor from northern Illinois attending the dedication of the new addition to Synod's Radio Station KFUO delivered personally to the Rev. Paul C. Barth, Director of Public Relations at KFUO, four checks of $500 each as a dedication offering from himself and his family. Convinced that the Gospel Voice is a powerful missionary agency, they had already previously given generous gifts to the station.

The three Chinese girls on the picture, the Misses Nancy Li, Cordelia Li, and Helen Sheng, all about 20 years old, were baptized and confirmed by Missionary R. J. Mueller in Shanghai, China, on Nov. 7. Two of the girls are university students and one is a graduate of a high school.



All know English and were won through the English Lutheran Hour. Two of them have translated the English Lutheran Hour broadcasts into Chinese for several months. In this connection let us remember to include our missionary staff and our fellow Christians in China in our prayers in view of the difficult times through which that country is passing. Five of our missionaries are leaving their fields to work elsewhere. One of them will come home.

The Rev. Toivo Esala and family, formerly located at Cleveland, Ohio, left at the beginning of November for Australia, where Pastor Esala will serve Finnish Lutherans on Cape York Peninsula.

Concordia Collegiate Institute, Bronxville, N.Y., recently received a bequest of $40,000 from the estate of Kate D. Langenbacher of Brooklyn, N.Y. According to the terms of the will, Concordia will also receive a one-eighth share of the residual estate. The estimated value of the entire estate is $175,000. The purpose of the bequests is to set up one or more scholarships to be known as the Langenbach Scholarships. Miss Langenbach's interest in the school dates from the days when Concordia moved from New York City to Hawthorne, N.Y., more than five decades ago.

The membership of the United L
theran Church in America now to
1,880,628, according to Dr. F. Eppling Re
artz, secretary of the body. Last y
there was an addition of 41,144 new me
bers, four per cent of which were conv
from the Roman Catholic Church.

The American Lutheran Church
September commissioned Mr. Carl J. Sp
as lay worker in its New Guinea miss
field. Mr. Spehr is a graduate electr
engineer and held a position with
General Electrical Co. prior to Wo
War II. During the war he served
United States in India and China.
specialty is communications, electron
and radio. Last year Mr. Spehr was a s
dent at the Lutheran Theological Semin
at Mount Airy, Pa. His first task in N
Guinea will be to install an interstat
communications system. Besides acting
general electrician of the mission, he
have charge of the X-ray equipment
the two mission hospitals.

Pastor Carl Runge, one of the pion
pastors of western Iowa, and his wife
cently observed their sixty-fifth wedd
anniversary. Coming to Sioux City
1882, Pastor Runge served St. Paul's u
1889, when he accepted a call to a ru
parish at Charter Oak and remained th
as pastor of St. Paul's for 45 years. In
horse-and-buggy days Pastor Runge c
ered a wide area, traveling long distan
to conduct services in country scho
until, with the advent of the automob
the scattered parishioners were able
join established churches. Until a y

Pastor and Mrs. Carl Runge

ago Pastor Runge was a member of
Board of Directors of the Lutheran H
pital at Sioux City and is still, at the
of nearly ninety years, assistant chapl
at the institution. Pastor Runge reti
in 1934, and the couple is living wit
daughter, Mrs. W. R. Froelich, in Si
City, where he began his ministry six
six years ago. G.V.S.

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THE LUTHERAN Witness

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Editorial Committee: THEODORE GRAEBNER; MARTIN S. SOMMER; W. G. POLACK; G. V. SCHICK; B. E. CAEMMERER; L. W. SPITZ

Editorial

'he Lord Is at Hand"

With next Sunday, the Fourth Sunday in Advent, we nd, as it were, on the threshold of Christmas. In the spel we have the Herald's testimony. In the Epistle we ve the great Advent cry: "The Lord is at hand!" Let use this time to prepare the way for Him anew in our arts. He comes to do us good. He is born to set His ople free. He is our Savior, come to redeem us from sin d death and hell. And the Introit takes the long view. goes beyond Bethlehem's manger to Calvary's cross-wned hill, where our redemption was accomplished, ished. He, the "true Son of the Father who came from skies," is our Redeemer. With hearts full of joy, with ntleness in our lives, with the peace of God dwelling us, with prayer and thanksgiving on our lips, let us eive Him.

Drop down, ye heavens, and let the skies pour down right-isness.
Let the earth open and bring forth salvation.
The heavens declare the glory of God, and the firmament weth His handiwork.

W. G. P.

ie "Perhaps" Religion

In his book *English Traits*, page 255, the well-known nerican author Ralph Waldo Emerson gives us his opinion *The London Times*. In the course of his encomium of s daily he tells us that this periodical never condescends expressions which convey a weakness of conviction or certainty of opinion. He praises this tone of assurance d tells us that it is because of this authoritative diction t the *Times* enjoys the esteem not only of English-speak-people but of multitudes on the Continent and in nerica. He writes: "Who would care for it if it 'surmised' 'dared to confess' or 'ventured to predict,' etc? No, it is and so it shall be."

When reading this, who is not reminded of the weak-ss of many sectarian pulpits because the preachers so quently use the expressions "perhaps" or "it seems to me" "I feel" and other similar expressions. Someone has led that kind of preaching the "perhaps religion." That s not the manner of preaching of Jesus nor of Paul. ue, there are things which are in doubt, but why waste ie with them? Of His preaching Jesus said: "Heaven d earth shall pass away, but My Word shall not pass ay." And to the faithful preacher of Jesus' Word the rd has said: "He that heareth you heareth Me." Those rds produce that faith which is expressed by St. Paul: know whom I have believed and am persuaded that He able to keep that which I have committed unto Him ainst That Day" (2 Tim. 1:12).

S.

Meaning of a Deficit

At a time when all religious and benevolent organizations and all civic efforts, even the most worthy, are reporting difficulties in the raising of funds it is easy to accept the threatening deficit in our synodical treasury quite philosophically. It is just the pattern. Others have the same trouble. — It is a national condition, etc.

When you live next to the missionary program of the Missouri Synod, it is difficult to remain philosophical about deficits. There is not one area of our Home Mission field between the East and the West Coasts that is not threatened with setbacks which may be difficult to remedy, if they can be remedied at all. But what causes us to write these lines is a letter recently received at Secretary Kurth's office from Africa. Like a flash out of the clear sky the growth of our mission in Nigeria is threatened by a Roman Catholic missionary offensive directed against our field and implemented with all the resources which that Church has at its command. Its agents are encircling our field with schools, are pre-empting property which we needed badly and thought we had. What we need immediately is new workers, expert technical and legal advice. In the absence of new helpers, the local force must spend many hours in routine and unessential problems of the mission while the enemy is battering at the doors. But due to the threatened deficit, our budget for Africa has been cut to bare necessities, and to send re-enforcements by air, as should be done, is not feasible without inflicting damage on other essential projects.

Of course, there is enough money available to send more missionaries and special workers for the emergency to Africa. The trouble is that the money is not in our treasuries, but in the bank accounts of our people. Some heavy transfers should be made if we are to meet the situation in Nigeria and in Hawaii, and in Japan and in the Philippines and in New Guinea — not to mention our work in North and South America.

G.

Lutherans Serving in Public Office

According to an investigation made by the *St. Louis Lutheran* there are among the winners of the election of Nov. 2 four Lutheran governors, a Lutheran congressman, three Lutherans in state offices, and three Lutherans in county offices in Indiana, Minnesota, Nebraska, and Wisconsin. The *St. Louis Lutheran* lists Henry F. Schricker, Democrat, member of the Missouri Synod, re-elected Governor of Indiana (after a four-year interval, since the Indiana constitution does not permit a governor to succeed himself in office). In the same state, Attorney Edward H. Kruse, Jr., member of the United Lutheran Church and a citizen of Fort Wayne, was elected congressman.

Re-elected Governor of Minnesota, Luther W. Youngdahl, is a Republican who belongs to the Augustana Synod. Wisconsin's re-elected Republican governor is Oscar Rennebohm, member of Luther Memorial Church, U. L. C., Madison. The new state treasurer is Warren Smith, member of Sherman Park Church, Missouri Synod, from Milwaukee.

Governor of Nebraska is Republican Val Peterson, member of U. L. C., a Lincoln man elected by an overwhelming majority. In the same state, Republicans Harold Palmer, member of Augustana, was elected state railway commissioner, and Karl Vogel, member of U. L. C., represents the ninth district in the state legislature. Both live in Omaha.

From the reports made to the *St. Louis Lutheran* it is evident that few Lutherans ran for office. Such great centers as New York, Chicago, Detroit, have very few Lutheran officeholders. With the thousands of young men, and young women too, who are attending our Lutheran colleges and the tens of thousands enrolled in other higher schools of learning and in secular universities, we have reason to ask why so few attempt to qualify for the service of the State. No one can say that such aloofness from public service is in the Lutheran tradition. Our Church has exalted like no other the dignity of civil government, and it was Luther who in some of his very earliest writings stressed the duty of establishing schools and colleges in order that the Church may train public servants, judges, councilors, and other leaders in public life. Quite probably, in an election such as this a number of Lutheran candidates went down to defeat with the Republican party. But the showing made for the Lutheran Church nevertheless was a very poor one. G.

The Religious Plight of Rural Communities

Attention is being called to the scarcity of churches in rural communities. In a recent edition the *St. Louis Globe-Democrat* stated that a survey revealed that in one county in Missouri only seven per cent of the farmers are affiliated with the Church; that only twenty-five per cent of rural churches in Missouri conduct full-time services, and almost fifty per cent of churches have only one service a month, and only one half of the rural churches have resident pastors, forty per cent of whom having had no more than a high school education. A survey throughout our country shows similar results in a greater or smaller degree. Dr. Graebner called attention to this in a previous issue of the WITNESS. He said: "In rural areas only 30 per cent go to church. The farther west we go, the worse the conditions." Also Dr. Polack in an editorial referred to "Unchurched Rural America."

At the recent meeting of the Western District, Pastor Stuenkel, now at St. Joseph, Mich., read an essay on "The Rural Church." He said that the leading denominations have special commissions busy with this phase of church work. Also the Roman Catholic Church is in a large way giving its attention to the rural communities. Today the Roman Catholic Church is only thirteen per cent rural and eighty-seven per cent urban, but this is undergoing a change. The man who is the leader in this Roman Catholic movement is quoted as saying: "We left the rural people to you Protestants. Now you have left them, and we shall take over."

This condition is a challenge to every pastor and church member in our Synod, especially to the District Mission Boards, who should make a survey of their rural territories, study the needs, and how they can be supplied. T numerical strength of our Missouri Synod in the past h largely been in rural areas; and it still is. The Unit States Government designates a church as a rural chur if found in a town of not more than 2,500 inhabitants in a square mile with fewer than a thousand people. the basis of this or similar figures our Missouri Synod 1947 was fifty-eight per cent rural and forty-two p cent urban.

Again we learn that the opportunities for mission wo or for expanding the Lord's kingdom by means of the Gosp are not to be found only in the cities, but also in ru communities. We know that this situation calls for mo manpower and more money. But, after all, has the Lo not left us Christians in this world, in the final analys for the purpose of building up His kingdom? And shou we Christians not be willing to give ourselves and all th we have to Him who gave Himself for us, that we shou not be lost in our sins but be eternally saved? J. H. C. F.

Speaking of Lutheran Relief

It is the business of a church paper to give an accounti of moneys spent by the officers, boards, and general agenci of the Church in the various fields of religious work. Th and the immensity of the entire subject must be kept view when we report on the work of the Missouri Syn in the European field. It should be said once and for that we do not wish to belittle the work done by othe the more so since the National Lutheran Council, besid spending millions for relief in Germany, has made lar contributions to the preservation of Lutheranism in Hunga and Jugoslavia, and other areas not even touched by t agencies of our Synod, through supplying food and clothi and making available large sums for the preservation a restoration of church institutions. We shall not overlo the fact that in Palestine, Lutheran property worth millio of dollars has been kept from falling into other hands the energetic labors of Edwin Moll, through whose wo of mercy among a half million Arab refugees fleeing terror before the Jewish invasion "the good name a prestige of Christianity has been re-established in areas the Moslem world by this ministry of the Lutheran Church At least in one area, on the British Isles, we have ma common cause with the National Lutheran Council in pr serving the more than sixty thousand Lutheran refuge from Russian persecution from disintegrating and becomi a total loss to Lutheranism. But our chief interest mu remain the work of our own Synod's Emergency Plannin Council, which has administered much of the financial a given to Lutherans in Germany both in the way of materi help and in spiritual recovery. We shall continue to repo on phases of that work. G.

Risk in Marriage

Our dailies carry column after column by which the provide all manner of advice to those who intend to ent matrimony. One of these columnists has told his reader however, that no matter how wise you may be or how muc advice you may have, there will always be some risk i matrimony. That is true not only of matrimony, that i true of every important undertaking or decision. N everyone who emigrated from Europe to America bettere his condition. No small number of these emigrants returne to the homeland. Not everyone who decides upon a certai occupation or profession is successful. Disappointments an

llusions are many. What we ought to remember is that d does not wish us to be independent of Him. It is still e what Robert Burns in his Scotch dialect has said: "The t laid schemes o' mice an' men Gang aft agley And lea'e nought but grief an' pain For promised joy." This truth, wever, should not move us to become reckless and to use all advice and good counsel. When one intends to er matrimony, he should remember what Jesus has said: or which of you, intending to build a tower, sitteth not vn first and counteth the cost, whether he have sufficient finish it?" Luke 14:28. It is to teach us that we are to st in the Lord, that we are to commit our way unto the d and trust in Him, Ps. 37:5, that we are to pray for guidance and blessing.

It has often been stated that differences in religion and lful disregard of the advice of parents increase the odds inst those who insist upon following carnal impulses hout regard for the warning of experienced persons. reover, no one, young or old, should imagine that there a way of life by which they may avoid all troubles, disointments, hardships, and sorrow. But there is a way life by which we may receive strength and power to bear h good and evil days with safety and receive blessings l be enabled to bestow blessings until we finally reach t inheritance which will never fade away. S.

nguage Difficulties

"God gave to us the human language in order that men ght through it understand one another, and yet, strange it may seem, language often involves men in misunderndings." That is Dr. F. E. Mayer's statement in the *theraner* when he tells us what happened in the conences of a number of clergy of the Lutheran Church in l Boll. Everyone who uses the language becomes imssed with the truth of this statement. We need but nember that the same word is frequently used for many erent ideas or things. More than that, even the position the word in the sentence may change the sense. Yes, change of position and emphasis an entirely different aning is often brought about. Deceivers are well aware these difficulties and by means of them mislead the vary. Paul speaks of this in his Letter to the Romans en he writes that such persons "by good words and fair eches deceive the hearts of the simple," Rom. 16:18. The ostle Peter also calls attention to those "who with feigned rds make merchandise" of the simple. But even those o are sincere, truthful, and honest must exercise care t they understand correctly what is said or written. ere has been much foolish "strife about words" also ong Christians. Even the Apostles had to warn against se contentions. Luther also was fully conscious of these iculties. Again and again he assured everyone that was not going to insist on certain words if others agreed h him and he with them in the truth.

All this is important especially right now when the erent branches of the Lutheran Church discuss their eements and disagreements. S.

e Vogue of Bach

The vogue of Johann Sebastian Bach is the most startling sical phenomenon of our day. Whether it be organ music, hestra, or chorus, the compositions of Bach are the outnding feature of program builders, and he is the only comer to whose choral work entire series of concerts and reals are dedicated the world over.

At Los Angeles, Wilshire Methodist Church is featuring Richard Ellsasser, 22-year-old concert organist, who is the youngest person in history to have accomplished the phenomenal feat of playing from memory the complete organ works of J. S. Bach. The program notes furnished in connection with these recitals, as also in connection with Bach programs during 1948 in Germany, France, Holland, and England, and in this country at Bethlehem, Pa., Stockbridge, Mass., Chicago, St. Louis, and now at Los Angeles, reveal an appreciation of Bach's work which is literally world-wide.

One of the greatest authorities on Bach's music and at the same time one of the world's greatest organists is Albert Schweitzer, these long years missionary to the natives in the Congo. In his appreciation of Bach, Dr. Schweitzer wrote these memorable impressions:

"The unique thing about Bach is precisely the fact that he made no effort to win recognition for his greatest works and did not summon the world to make acquaintance with them. Hence the kind of consecration that rests upon his works. We feel an unaffected charm in his cantatas such as we do not meet with in other art-works. The grey volumes of his music speak a moving language. They discourse to us of something that will be imperishable simply because it is big and true, something that was written not in the hope of recognition but because it had to come out of him. Bach himself was not conscious of the extraordinary greatness of his work. He never dreamt that his works alone, of all the men around him, would remain visible to the coming generations. No one was less conscious than he that his work was ahead of his epoch. In this respect he stands, perhaps, highest among all creative artists; his immense strength functioned without self-consciousness, like the forces of nature; and for this reason it is as cosmic and copious as these." G.

Hollanders and Germans

Some of our periodicals have called attention to the fact that at Amsterdam the Germans were received with every mark of cordiality and honor. No small number of German clergymen were treated as honored guests and billeted in Dutch homes. When the time came for them to return home, they were urged to accept gifts of food, clothing, and books to take with them to their homes. Had these Hollanders forgotten what the German had done to them during the war, had they forgotten the bombings of Rotterdam, had they forgotten their suffering while Hitler's army occupied their country? No, but the Christians learned to be loving, merciful, and forgiving. Therefore not only the Germans were welcomed, not only did the Hollanders treat their German brethren as brethren in Christ, but even in other countries which suffered from German attacks the Germans are now received, fed, clothed, and even honored. The Christians are demonstrating that we are not to be overcome with evil, but to overcome evil with good. Let us have more of it. S.

On Time for Church

One of the important courtesies of everyday life is promptness. It is equally important for church attendance. To be late at church, to rush in all aflutter in the middle of a hymn, is disturbing to the worshipers who were on time, and does not argue for a prayerful preparation for worship on the part of the latecomer. We expect the church service to begin promptly, on time. We have the same right to expect the worshipers to be on time. In fact, it is better to be a little ahead of time, so as to be able to compose oneself by prayer and meditation for worship. Why not make it a rule to be on time for church always? We are guests at God's house. Why not show Him all the courtesy we can? W. G. P.

"Fear Not!"

By MARTIN S. SOMMER

"Conscience doth make cowards of us all." That is just one of the many truths which Shakespeare learned from the Bible. It is the Bible which tells us, "The wicked flee when no man pursueth, but the righteous is as bold as a lion," Prov. 28:1. That explains the fact that the Shepherds "were sore afraid." These shepherds knew the true God, they knew that He is good, not a fiend who seeks to harm us. Why, then, were they "sore afraid"? Their conscience told them that because of their sin they had deserved the wrath of God, temporal death and eternal damnation. And what was true of these shepherds is true of all men. The history of the world is just a partial record of the feuds and the fears of men, which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. We need only refer to the fears which shook Adam after he had sinned, or the terror which tortured the brothers of Joseph, or the desperation which blackened the soul of Judas.

True, you may not fear or tremble just now, but you must admit "thou knowest not what a day may bring forth." I have just finished reading a letter which tells of one of our brethren who was suddenly overtaken by a blizzard which closed all roads, broke down electric poles and wires, hushed all radios. A few hours before that storm broke no one suspected its nearness nor fury. Not one of us is sure that we shall escape the next earthquake or the next stroke of lightning. David in his day declared: "There is but a step between me and death." Today men and women, boys and girls, are daily killed on our streets and roads. Thousands who have escaped thus far shall perish or be overtaken by God's Judgment, "for yourselves know perfectly that the Day of the Lord so cometh as a thief in the night; for when they shall say, Peace and safety, then sudden destruction cometh upon them," 1 Thess. 5:2.

Remember the shepherds also had been at peace and fearless, when suddenly the appearance of the angel made them "sore afraid." These shepherds were men of faith, children of God, but how suddenly did fear come upon them!

And yet, and yet, God's messenger tells these frightened shepherds, "Fear not!"

Why had they nothing to fear? Because Almighty God had even then given them the proof positive of His love. God's messenger announced to them: "Unto you is born this day in the city of David a Savior, which is Christ the Lord." In other words, God had fulfilled His promise to send them the Champion who would deliver them from all sin, evils, sorrow, foreve And these shepherds knew that "if G be for us, who can be against us? H that spared not His own Son, but d livered Him up for us all, how shall H not with Him also freely give us a things?" And that same message spoken also to us, for the angel e pressly assures us that "it shall be all people."

The Problem of Lutheran Survival

By THEODORE GRAEBNER, St. Louis

Anyone who is willing to make a first-hand survey of the possibilities of Lutheran growth and expansion will have the shock of his life as he realizes that what our Church is confronted with is not so much a problem of growth as a problem of survival.

Lutheranism is greater than American Lutheranism. Do we realize that little Sweden has with its seven million Lutherans almost a million more than the United States? Eighty per cent of the eighty million Lutherans in the world (as of 1930) were in Europe. Of Germany's seventy million, forty million were Lutheran. What happened to the more than sixty million Lutherans of Europe creates the problem above referred to — survival of Lutheranism as the torchbearer of evangelical Christianity.

Ruin of a Lutheran Church, Muenchen-Gladbach, Bavaria

One might say that he who tries to make an estimate of what is confronting our Church has the experience of a visitor to Berlin in 1948. He is set down in the midst of destruction, but only after traveling about the city for three days and realizing that he has not even had a glimpse of the true extent of the bombi (not having seen the Russian sector) b gins to get the idea of what total w means to an enemy capital. Even so, on after making a somewhat thorough surve by interviews, reading, and personal o servation, can one perceive the just ou lines of the catastrophe that has stru Lutheranism in the past fifteen yea Someone has recently s that "next to the liquidati of the Jews, the Luther Church is the number o casualty of World War I And this is only part of t truth. There was a period life-and-death struggle b tween the Lutheran Chur and the agencies of hell which only now we are begi ning to see the outlines.

I. The Police State

The sensation of the Ge man book market in 1947 w Eugen Kogon's *Der SS-Sta* SS stands for *Schutz-Staff* which stands for secret polic There were about one millio and they ruled Germany. T subtitle of the book says: "T System of the German Co centration Camps." Throu the horrors of the concentr tion camp the SS ruled Ge many. We had just a glimp of the system when visiti Dachau near Muenchen June. I cannot improve the recital by which Preside J. W. Behnken reported h impressions to the LUTHER WITNESS:

We drove out to Dachau a saw the concentration camp, o of the many which the Hit regime had erected. We saw t barracks where the prisoners were quartere all behind barbed wire and most careful guarded. We saw the tree where many we hanged. We saw the gas chambers whe thousands were gassed. We saw the tabl upon which thousands were whipped and to tured. We saw the hooks upon which huma bodies were hung as beeves and hogs are hu in meat packing houses. We saw the ovens a the apparatus used to cremate the bodies 238,000 1 prisoners. We also saw the roo where thousands were clubbed to death. Blo spots are still plainly visible on the walls. saw also the places in which vicious dogs we kept who tore many to pieces. We saw some the rather crude pots in which ashes were se to survivors. — I shall never, never forget the things. It is inexplainable, yes unbelievable, th human beings could have been so bestial in t treatment of their fellow men. — The sadde

1 Correct: 283,000.

Polish Lutheran Refugees
Homeless and destitute, lined up before a Lutheran relief center
D COUNCIL OF CHURCHES PHOTO

ession a person carries away is that all this *planned*. You can see that the place was just that way and just for that cruel pur-. You can read design all over the place. — e is a large sign at one place which reads: s Must Never Happen Again." — Chaplain tner states that there must have been about),000 prisoners put to death in the many entration camps. It is shocking beyond de-tion. And to think that there were people within a few miles of the place who positively that they knew nothing about it. were told that it was a camp for workers. ourse, these people were forced to work. n they were too weak to do so, they were uted in some manner. — A person cannot praying that God may graciously avert ier horrors like this. May He protect also country and our people!

Kogon's book, written by one of the who miraculously escaped with their s, bases his story on his personal expe-ces supported by a tremendous mass anuscript gathered from the authentic inal records of these camps and un-ing a story which transcends in livid or anything that has ever been penned he hands of an author. Beside it, the gination of Dante in his description of seems pale and ineffectual.

Now, there is another book published 947 which gives us the authentic de-supplied by an immense array of quo-ns from original sources, concerning attempt of this same system to destroy Lutheran Church. It is entitled, *Apo-ptisches Wetterleuchten,* by Heinrich nid, a title which might be translated, *proaching Thunders of the World's* " It is the story of a fight waged by eranism for its survival in the land of Reformation during the Adolph Hitler ne. From this stout volume we gather following facts.[2]

s a religious arm of the Nazi system *Deutsche Christen* were formed, a re-us body for the substitution of a nal religion for the Christian faith. program was announced 1936 to "em-every necessary means to destroy stian faith as foreign to the German t." About this time we had a letter President Petersen of the Lutheran Church in which he revealed to us "anti-Christian and anti-God" char-of Nazism. Bishop Meiser, address-is pastors, warned them of a coming flict between Christianity and anti-stian forces." Now followed the *Kirchenkampf*.[3] The Nazi party boldly announced through Dr. Ley: "Our party makes a total claim upon the soul of the German people. It cannot permit any other world-view to influence Germany." They made good this program in the first place by prohibiting throughout Germany the colportage of Bibles and Lutheran books, likewise all religious meetings outside the church building. "Government publications violently attacking the Church were distributed in hundred thousands of copies while the books written in defense were suppressed by the police." Soon all preaching over the radio was prohibited. From now on the *Gestapo* (secret police) attended all pastoral conferences (we have a picture of such a meeting). Pastors were prohibited from being in touch with their men in the army. The four theological seminaries of Wuerttemberg were closed by government order. In 1941 the celebration of Ascension Day was prohibited throughout Germany. The printing of congregational bulletins and leaflets was absolutely prohibited. The claim for honor to the Fuehrer as higher than honor to God was pressed upon the churches. Soon the printing and distribution of the Bible was prohibited. The great St. Matthew's Church in Munich, of which the Bishop was pastor, was leveled to the ground "in order to make room for a park."

In addition to these direct attacks upon the Church there was the insidious influence of the doctrines proclaimed to young and old in government publications. Documents are reprinted by Heinrich Schmid which contain the order for the murder of epileptics, invalids, and feeble-minded, and which directly trace these to the office of Adolph Hitler. One of the doctrines industriously propagated was that of Eugenics — the attempt to reduce the mystery of reproduction to a purely materialistic form and eliminate all morality from sexual life. People either accepted these satanic suggestions of crime or were filled with unspeakable horror at the things that were going on.

Heinrich Schmid writes:

"When the veil was rent after the collapse and it was known how human life, human honor, human happiness, had been violated, the greater part of the people was seized with paralyzing horror. That which was revealed, transcended the worst fears. Nazism destroyed all human dignity and the freedom of labor, of speech, of belief, of home, drove entire nations from house and home, made slaves of foreigners and Germans and reckless abuse of property, honor, home, faith, and conscience. The horrible frost experiments[4] in the concentration camps mark a low point of humanity and a high point of violation of the human race for which no language has any words."[5]

In this atmosphere of criminal violation of human rights and under the direct attacks of the Police State, the Church had to do its work.

II. The War

Germany lost 3,000,000 young men killed in the war. And this means at least two million Lutherans. Besides this, says Dr. Wilton E. Bergstrand, writing in the *Lutheran Companion:* "Entire Lutheran bodies have vanished. Call the roll of the silent churches — Silesia, Pomerania, Russia."

Then followed the development of the art of bombing from the air, with the result that most of the great Lutheran churches in the 250 major cities of Germany are today leveled to the ground or standing gaunt ruins.

III. The Russian Invasion

After ten years of SS-State, of which five overlapped with World War II, passing out in a deluge of incendiary bombs from the sky — comes the invasion of the Russians from the East. In that winter of 1944 to 1945 the Lutheran churches of Pomerania, Thuringia, Saxony, and Silesia suffered pillage, rape, and murder by mil-

[2] All the details which follow are based on ntic records, and the truthfulness of the re as a whole is vouched for by hundreds itheran pastors whom we met during June fuly of the past summer.

[3] Evidence of the absolute control of news after 1936 is seen in the fact that until quite recently practically nothing was known outside of Germany regarding this life-and-death struggle between Lutheranism and the Police State.

[4] Described in detail by Kogon.

[5] The mass of the German people knew nothing of the atrocities of the concentration camps until the conclusion of the war.

Orphaned Waifs Driven from their Lutheran Homes

lions of savage conquerors, many recruited from the Mongols of Siberia and Eastern Asia. To the hundreds of thousands of Baltic and Polish Lutherans fleeing before the Russian armies were added millions expelled from the conquered lands. Again, the situation was one that beggars the power of words for description. But this was not all. Out of the conquered part of Germany millions fled before the Russian hordes into the American and British Zones. One must sit down by the hour, by the day, by the week, with those who after suffering the inhumanities of SS tyranny and the terrors of bombardment from the air, saw the Russian armies lay waste their congregations, ruin them physically and economically, and all this after thousands of clergymen had fallen in battle (where they had been placed on orders from Berlin in order to expedite the work of destroying Christianity), one must hear the stories from the lips of those who during these tragic fifteen years had to perform the duties of a Christian minister, and one begins to realize the frequent references to the Latter Days, the loosening of Satan, the rising of Gog and Magog, "the number of whom is as the sand of the sea" (Rev. 20) against the children of God, so frequent in the discussions at Bad Boll.

The end is not yet.

Dr. J. Robert Oppenheimer, returning from a European visit, tells the press that the scholars of Europe feel that the black cloud of fear which hangs over the world is not one of immediate atomic war, but rather "occupation, enslavement, civil war, and the destruction of the very fabric of their lives." This is the threat hanging over the entire Lutheran Church in Europe — "occupation, enslavement, civil war, and the destruction of the very fabric of their lives."

There are still hundreds of thousands of Lutheran prisoners in Russia.

Our Church has lost hundreds of thousands in Finland.

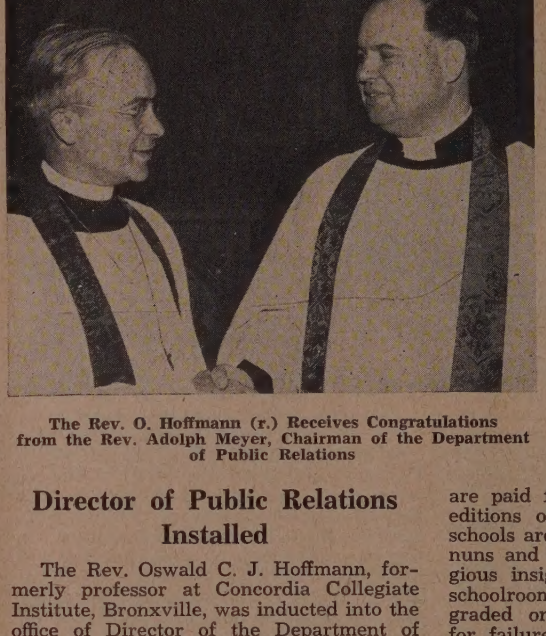
The Baltic countries, largely Lutheran, are under the ruthless boot of Communism.

Five thousand Latvian exiles in Stuttgart with their archbishop, 78 years of age.

The Rev. O. W. Wagner of the Evangelical and Reformed Church, who has labored in relief and reconstruction projects, sums up an article on the misery of Europe in words which only require the substitution *Lutheran Church* for *Europe* in order to be an accurate picture of the situation which demands our most conscientious endeavors. Rev. Wagner wrote in the *Christian Century* of Nov. 17:

"Europe is in the stage of artificial respiration. Into her famished, broken body fresh plasma must flow in the form of generous gifts from abroad, and into her broken spirit there must continually be transfusions of good will. Thus far our efforts have been like the initial gifts from a blood-bank which barely keep the spark of life glimmering. Now we must help Europe through the years of convalescence. To stop now would bring on a fatal relapse."

Such a "transfusion of good will" were the sessions at Bad Boll. Of the spiritual condition of Lutheranism as revealed in these sessions we hope to tell in another article.



The Rev. O. Hoffmann (r.) Receives Congratulations from the Rev. Adolph Meyer, Chairman of the Department of Public Relations

Director of Public Relations Installed

The Rev. Oswald C. J. Hoffmann, formerly professor at Concordia Collegiate Institute, Bronxville, was inducted into the office of Director of the Department of Public Relations, The Lutheran Church — Missouri Synod, on Oct. 17, 1948, at Saint Matthew's Church, New York City. The Rev. Adolph F. Meyer, chairman of Synod's Department of Public Relations, officiated.

At the same service Rev. Hoffmann was installed as assistant pastor of St. Matthew's by the Rev. Alfred W. Trinklein, pastor of St. Matthew's. President Herman J. Rippe of the Atlantic District preached the sermon.

The new wing of St. Matthew's school, which now has an enrollment of 163 pupils and is taught by five teachers, was also dedicated at this service.

A. W. TRINKLEIN

Religious Discrimination in New Mexico

(EDITORIAL NOTE: The Baptists have a joint conference committee on public relations with headquarters in Washington, D. C. The office issues regular reports from its corps of observers and investigators, and on Feb. 12 distributed the following release to the press. The matter has acquired some interest through the present discussion of the separation of Church and State, and is well authenticated from other sources.)

Upon request of Dr. J. B. Rounds, Superintendent of Indian work for the Southern Baptist Convention, the Public Relations Secretary went to New Mexico for conferences involving the freedom of religion in the pueblos, a visit which extended over the week end, February 8. He met our missionaries and with many of the Indians at the Indian Center in Albuquerque, where he heard numerous complaints of religious discrimination, even of persecution, inflicted by the Roman Catholics. These complaints will be reduced to writing and sworn to. Counsel was offered as to governmental contacts and procedures. The Secretary spoke to an audience of Indian believers, addressed the government's Indian high school, and attended a meeting of nineteen tribal governors.

Incidental to a denomin
tional visit to New Mexi
the Public Relations Secreta
made a searching inquiry ir
the public-parochial sch
situation at Dixon, charact
istic of twenty odd other pla
in that state. He did this
the request of *Protestants a
Other Americans United
Separation of Church a
State.* Despite a clear, e
plicit statute among the la
of New Mexico upholding se
aration of church and sta
almost incredible violatic
are occurring there under
aggression of the Rom
Catholic Church, condoned
tolerated by the state's o
cials. Schools which are list
in the church's records as p
rochial schools are entir
supported by public taxati
In many of them textboo
pertaining to the Catholic fa
are paid for out of tax funds. Catho
editions of secular textbooks for pub
schools are paid for by the state. Garb
nuns and priests are the teachers. Re
gious insignia decorate the walls of
schoolrooms, Protestant children
graded on the catechism and punish
for failure to attend mass. Many otl
practices on the same order were report
Steps are being taken to reform th
conditions.

Australian Lutherans Reach Agreement on Fellowship

The readers of the LUTHERAN WITN
(Sept. 21, page 306) were made acquain
with an agreement concerning the Scr
tures adopted by the Intersynodical Co
mittees of the Evangelical Luthe
Church of Australia (in fellowship w
us) and the United Evangelical Luthe
Church of Australia (in fellowship w
the American Lutheran Church). T
Australian Lutheran of Sept. 1 reports co
plete agreement on the principles
church fellowship. To the Section 4
fifth paragraph has been added provid
that where disagreement of the clearn
of a passage under discussion leads
divergent views ". . . (5) such diverg
views are not propagated as the *pub
doctrina* of the Church and in no w
impair the doctrine of Holy Writ."

The following seventh paragraph
added:

7. In the application of these princi
particularly in the holding of such diver
views as are mentioned in Thesis 4 e, the
terial principle, agreement in which constit
the fundamental unity in Christ, is not to
ignored contrary to the law of Christian
but is to be upheld and applied in full ag
ment with the formal principle.

After recording these additions to
propositions dealing with church fell
ship the joint committees report thro
the secretaries as follows:

The Intersynodical Committees
cord their heartfelt gratitude to God t
under His divine guidance and bless
the negotiations of the past five ye
have resulted in full agreement on
principles of church fellowship, sta

he above theses. These principles now to be applied in the discussion ifferences in doctrine and practice. he joint Intersynodical Committees' ting, held on August 12, 1948, one he differences, namely, prayer fel- ship, was discussed on the basis of ers read to the Jindera Pastoral ference (May, 1948) by Dr. H. Ha- n on "Prayer Fellowship," by Dr. Mackenzie on "Romans 16:17, 18, Examination," and by Dr. J. Dar- , "A Doctrinal Treatise on Rom. 7, 18," and on the basis of several lutions of the Jindera Pastoral ference. The Intersynodical Com- tees have unanimously adopted the owing two statements:

. "We acknowledge that, on the basis cripture and of the Confessions, joint er cannot under all circumstances be tified with unionistic prayer or church wship.

. "We agree that when joint prayer vs the marks or characteristics of nism it must be condemned and ded. Such marks and characteristics nionism are:

. failure to confess the whole truth of the Divine Word *(in statu confessionis)*;
. failure to reject and denounce every opposing error;
. assigning to error equal right with the truth;
. creating the impression of unity in faith or of church fellowship where they do not exist."

The discussion on prayer fellowship l be continued at the next joint ting, likewise the discussion on the trine of conversion, which was be- n at the last meeting on the basis Article II of the Formula of Con- d. The Committees plan to proceed h the discussion of election, or pre- tination, and other doctrines and tters that have been mentioned as arating the two church bodies.

Because of this, the Intersynodical mmittees have decided not to pub- h at this juncture a joint leaflet on differences. May all those who are ncerned in the cause of Lutheran ty make it a matter of earnest yer before the throne of grace, and their dealings with one another ly the law of Christian love in full eement with submission to God's in- red Word.

S. Hebart, Secretary, U. E. L. C. A. ersynodical Committee; F. J. H. ess, Secretary, E. L. C. A. Inter- odical Committee, August 12, 1948.

Australian Lutheran

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utheran Men in America Meet

When the Lutheran Men in America ganized in 1945) opened their fifth eting at Louisville, Ky., last month, resentative men were in attendance m all major Lutheran bodies — Amer- n Lutheran Conference (A. L. Conf.), ssouri Synod, and United Lutheran urch in America (U. L. C. A.).

The organization again reaffirmed its s as set forth in its constitution, namely, "(1) to develop better understanding and fellowship among all Lutherans; (2) to help meet the great challenge which has come to all Christendom as the result of the world crisis arising out of the war; (3) to foster publicity looking toward a wider dissemination of the Christian philosophy of life; (4) to encourage local fellowship and co-operation among all Lutherans; (5) to encourage Christian education at all age levels."

Foremost on the agenda was a penetrating discussion of "A Lutheran Postgraduate Theological Seminary" as a cooperative venture. A paper on that subject was presented by Dr. Elmer E. Flack, Dean of Hamma Divinity School of Wittenberg College, Springfield, Ohio. The subject proved to be complex and is to be explored further and additional conclusions presented at the next meeting.

Mr. Einar G. Carlson, Cleveland, A. L. C., served as chairman of the Louisville meeting, and Ernest P. Scott, Cleveland, U. L. C. A., was secretary. Named as publicity committee by Chairman Carlson were: Clifford Sandahl, Washington, D. C., A. L. Conf.; Frederick C. Strodel, Chicago, Missouri Synod; and Mr. Scott.

Participating in the sessions from the Missouri Synod were: J. W. Boehne, Jr., Washington, D. C.; Henry W. Buck, Kansas City, Mo.; Burdette P. Fortney, Cleveland; E. J. Gallmeyer, Fort Wayne; A. E. Horst, Philadelphia; Herman A. Polack, Rocky River, Ohio; Paul E. Rupprecht, Indianapolis; F. C. Strodel, Chicago; Fred Wehrenberg, Fort Wayne; Fred H. Schwab, Louisville; and E. G. Beck, Louisville.

F. C. S.

The Missouri Synod's First General Radio Conference

"Proportionately, the Missouri Synod has the best radio outlets of any church body."

"The Missouri Synod has a long way to go to make full proof of its radio ministry."

Both statements were heard in effect and borne out at the "First Annual Lutheran Radio Conference" in St. Louis on Nov. 10 and 11. The gathering, sponsored by the synodical Radio Committee, was attended by 98 delegates from 20 States.

Radio Pioneer

Rev. G. Christian Barth, D. D., served as first radio director while president of Concordia College, Milwaukee, in 1930

KFUO, the Lutheran Hour, and effective broadcasting activities in Lutheran centers such as Milwaukee, Wis., and Bay City, Mich., have placed the Missouri Synod in the vanguard of Protestant church bodies that utilize radio to make known the Gospel.

The work of these major radio projects formed a large part of the conference program. Presenting the work of KFUO were Revs. Herman H. Hohenstein, E. J. Knoernschild, Paul Barth, and the Messrs. Norman Folkers and Ed Wessling, all members of the KFUO staff. The Lutheran Hour was discussed by Dr. Walter A. Maier, the program's regular speaker, and the Rev. Eugene R. Bertermann, its director. Prof. Leroy C. Rincker, president of Concordia College of Milwaukee, explained broadcasting activities there, and the Rev. Theodore Stiegemeyer of Bay City reported on programs in that area.

Good radio work is being done by individual pastors with the backing of conferences and congregations in other areas. But because these efforts are "spotty," the conference resolved to petition the next convention of Synod to create the office of a full-time radio director.

Alerting the conference to new Gospel opportunities through religious recordings and through television were Merrill P. Rope of San Diego, Calif., and Harold Grams of St. Louis. Mr. Rope stated that

Chicagoans Display "Worship Hour" Disc

Deeply enthusiastic over the popular Family Worship Hour broadcasts, the Chicago men shown here explain its production and distribution. L. to r.: the Rev. A. R. Kretzmann, pastor of St. Luke Church there; the Rev. Theodore D. Martens, executive secretary of the worship hour; Mr. J. S. Keck of the National Broadcasting Company, who plans the programs; and Mr. A. E. Hindli of Radio Corporation of America, who records and mails the discs

surveys conducted by recording companies reveal that 82 per cent of people in the market for a new radio want a radio-phonograph combination. He urged the preparation of discs for religious broadcasting as well as home use.

In this connection the conference manifested interest in the "Family Worship Hour," a 15-minute program disc of prayer, music, and meditation, produced by a Missouri Synod Lutheran group and offered to stations without charge out of Chicago. The recordings are not identified with Lutheranism.

Speaking of new opportunities for religion via television, Harold Grams, program director of the *St. Louis Post-Dispatch* Station KSD-TV, predicted 12,000,000 television sets by 1953, with an audience of more than fifty million. KFUO has an application with the Federal Communications Commission for television.

Techniques of broadcasting were discussed by Profs. Paul C. Reith and Walter E. Buszin, both of Concordia Seminary here. Radio's service to education was outlined by Arthur L. Miller, executive secretary of Christian education, and by Miss Dorothy Blackwell of the Audio-Visual Education Division of the St. Louis Public Schools. Only 34 out of approximately 2,000 stations are particulary interested in educational broadcasts, Miss Blackwell pointed out.

Members of the conference toured Radio Stations KFUO, KMOX, and KSD.

A notable feature of the conference was the strong lay representation. Connected with commercial radio, a number of the laymen stressed the need for local Lutheran radio committees and the value of "showmanship" in the programing of broadcasts.

Leading the conference were Dr. John H. C. Fritz, Concordia Seminary faculty member and chairman of Synod's Radio Committee, and Rev. Elfred E. Roschke, President of the Western District. The opening service was conducted by Dr. G. Christian Barth, president of Concordia Seminary in Springfield, Ill.

G. MAHLER
Editor, *St. Louis Lutheran*

Commissioning of Pastor Guillermo Dionisio

Oct. 3, 1948, marked another forward step in our mission in the Philippine Islands. On that day, in a solemn and well-attended service in Bethel Chapel in Manila, the Rev. Guillermo Dionisio was commissioned as a pastor and missionary worker in the Philippines. He is the first pastor of our Church completely trained in the Islands, Pastors Carino and Aradanas having received their education and pastoral training in America. We hope that he is merely the first of a long list of missionary workers trained in the Philippines.

Pastor Dionisio came into contact with the Lutheran Church about two and a half years ago, when the Rev. Theo. D. Martens was in charge of the service center in Manila. Pastor Martens began giving him instruction in various theological branches, usually two hours a day. When other missionaries came, they took over these instructions: Mayer, Carino, Prange, Buntrock, also Secretary Schmidt for a month in 1946. For some months Rev. Dionisio had already been active in our Church, conducting services, Sunday school and instruction classes in the Tagalog in Bethel Chapel, and assisting with such in private homes in the Caloocan field. During the recent visit of the Executive Secretary a lengthy colloquy was conducted with Pastor Dionisio, and he had submitted a sermon and a doctrinal essay on assigned topics beforehand. Since we were convinced that he is one with us in faith and doctrine, since we are impressed with his devotion and desire to serve, and since we are sure that he can be of great service to our Church in the Philippines, we were highly gratified to be able to commission him for pastoral and missionary service in that nation. The Secretary of the Board preached the sermon and officiated at the commissioning, Pastors Buntrock, Carino, Mayer, Prange, and Nieting assisting.

Pastor Guillermo Dionisio

For the present, Pastor Dionisio is to work together with Pastor Prange in the Bethel parish and with Pastor Herm. Mayer in the Caloocan, Malabon, Grace Park area in Manila.

O. H. SCHMIDT

Thou Art My Church

Dedicated to
Concordia Lutheran Church
Los Angeles, Calif.

Thou art my church; O sacred thought;
No more my soul shall roam,
Seeking for rest and peace elsewhere;
Thou only art my home.

Thou art my church; true dost thou hold
The doctrine of the Lord;
That doctrine all true Christians share,
Found in God's Holy Word.

Thou art my church; what fellowship
And joy untold are mine;
'Tis pleasant, while within thy gates,
To worship at God's shrine.

Thou art my church; my heart in rapture
Sings its gratitude;
Were I to sing it to the world,
'Twould not be understood.

Thou art my church; none but those
Who love the Lord can know
The reason for such songs of praise
To Him who loved us so.

Thou art my church; then prayerfully
I'll serve with hands of love,
Until, with all the ransomed host,
I reach the Church above.

George Courtney

author of the above poem, was the first adult received into membership of Concordia Lutheran Church, Los Angeles, Calif., by confirmation. He is blind, as the white cane he carries indicates

Bishop Meiser Visits Americ

Soon after the end of the war, r
resentatives of the Missouri Synod m
efforts to strengthen ties of several ye
duration with the Lutheran Church
Bavaria, Germany. As a result Land
bischof Hans Meiser of the Bavarian L
theran Church, to whom also the Natio
Lutheran Council had extended an invi
tion to visit this country, came to Amer
as guest of the Missouri Synod and of
Council. Accompanied by his wife, Bish
Meiser spent October and November vis
ing the East and the Middle West.
guest of the Missouri Synod he visi
St. Louis, Chicago, Springfield, Milwauk
Frankenmuth, Detroit, Fort Wayne, N
York, and was afforded an opportun
to become acquainted with the life a
work of our Church.

In St. Louis, Bishop Meiser met w
the faculty of Concordia Seminary a
discussed many of the theological a
practical questions connected with the
construction of the Church in Germa
The part of the Lutheran Church in t
reconstruction program was emphasized
view of Bishop Meiser's prominent po

Farewell Tea for Frau Bischof Hans Meis
Women of the Missouri Synod in the Met
politan Area of New York City said farew
to Frau Hans Meiser at a silver tea in St. Luk
Church, near Times Square, New York,
Nov. 15. The women presented Frau Mei
with a purse which she used for the purch
of a number of CARE packages to be sent
needy families of the congregation at Muni
In the picture, l. to r.: Mrs. Adolf F. Mey
chairman of the committee on arrangemen
Frau Meiser; Mrs. Fred Nehring, chairman
the women of the Lutheran Education Soci

tion as President of the Lutheran Chur
in Germany and as a churchman of wo
renown. The problem of altar and pul
fellowship is especially acute in Germa
at the present time, and it is encouragi
to note that a Lutheran consciousness
exerting its influence in spite of oppos
tion in Reformed and also Lutheran circl

Bishop Meiser addressed the stude
of Concordia Seminary on Nov. 2 on t
glory of the ministerial office. Bish
Meiser's personal experiences in his o
position to the arrogant claims of the Na
state, his arrest, and the faithfulness
the Bavarian Lutherans made his addre
impressive indeed.

Bishop and Mrs. Meiser returned
Europe by plane Nov. 22. D.

Herman H. Koppelmann

The Rev. Herman H. Koppelmann w
installed as Assistant Executive Secreta
of Foreign Missions on Oct. 3, 1948,
Jacksonville, Ill. Rev. Koppelmann is
graduate of Concordia College, Portlan
Concordia College, Milwaukee, and Co
cordia Seminary, St. Louis. From 1932
1937 he served as assistant pastor

y Church, Springfield, Ill. In 1937 cepted the call of Salem Lutheran h, Jacksonville. In his District Rev. elmann has served as member and nan of the Board of Education; edi- f the *Women's Missionary News;* r of the Illinois Valley Circuit; es- at the 1943 convention. In 1945 Koppelmann married Lucille M. Pan- f Random Lake, Wis. Mrs. Koppel- has been active in civic endeavors in onville and Morgan County. The and Mrs. Koppelmann received three en into their home: David, Dal, and

n a Pocket Notebook

fore filing the *Proceedings* of the ern California District convention of June we turned the pages, and on 55 discovered the pleasant note of wth in the District subscription list e LUTHERAN WITNESS. Was one thou- six years ago and is today ten thou- . . . Since 1946 the District has t and paid for an office building at t of $21,200. . . . For its meeting 2—15 the Montana District prepared vention manual of more than 70 large filled with tabulations, graphs, and ittee reports. The graphs of the mis- board — one for every parish subsi- with complete tabulations of mem- ip and contributions — takes the work out of the convention reso- s on subsidies and pays fair with naries and congregations. . . . In the *und Wehre* (theological magazine) gust, 1911, the following expression . Theodore Schmauk in the *Lutheran* oted regarding Concordia Seminary: men become well grounded in the ture, keen reasoners, thoroughly ac- ted with the facts on their side of ase, able preachers as a rule, and us in the practical upbuilding of the ch for whose work they have become ted." . . . The Rev. H. C. Messerli angeville, Idaho, is mailing his talks olution to all who will send ten cents, g as the supply lasts. The talks ap- d as advertisements in a local news- in answer to the challenge of athe- teachers in the local high school. . . . hn's Church, R. 1, Stryker, Ohio, Rev. Hahn, pastor, now has three congre- n-wide subscriptions: to the WITNESS, e Devotional Booklets, and (now for rst time) to the *Lutheran Annual*. . . . outh Gate, Calif., they give their min- a new Dodge sedan when he cele- s his twenty-fifth anniversary of ation. The pastor is the Rev. T. H. el. . . . At South Gate a new parish- tion building is going up which in- s a full-size gym, a two-room school, rooms, lounge, kitchen, showers, ny, and auxiliary rooms. A church g 700 will complete the plant. . . . ester Prairie, Minn., the Rev. R. A. is publishing a parish magazine called *St. Paul's Lamplighter*. The (very lent) free-hand drawings are by the ter's wife. . . . Ingenious, attractive, impressive is the booklet on Chris- stewardship addressed to Concordia ch, Los Angeles, by the congrega- Director of Christian Stewardship, am H. Wiro. This church was organ- in November, 1947, and dedicated its ing in June, 1948. . . . For teamwork e Missouri Synod nothing has equaled the collaboration of the stewardship committees of our Districts these closing weeks of 1948. In Texas a book of 21 pages gives information and practical discussions in the interest of the synodical budget and the Texas District budget, analyzed to the penny for the information of every pastor.

G.

Montana District Convention

The second convention of the Montana District was held Oct. 12—15 at Great Falls, with Trinity Congregation of Great Falls and Zion Congregation of Power as hosts. Dr. H. Harms delivered the opening sermon at the Communion service Tuesday afternoon on Jer. 6:16: "Ask for the Old Paths and Walk Therein." Vice-President Harms gave a clear picture of Synod's world-wide educational, literary, and missionary program.

The keynote of the convention was touched by President Paul M. Freiburger in his opening address on the convention theme: "Grow in Grace and in Knowledge."

Since Montana is a subsidized District, much time was devoted to reviewing the work, facilities, and progress of the various subsidized parishes of the District. Pastor L. Helmstetter, Mission Secretary, reported that while work in some places has been slow, it has been gradual and gratifying. At present there are thirteen subsidized parishes in the District; a new station has been opened at Fort Benton; two new parishes have been formed, Rudyard and Three Forks; two new churches and parsonages have been erected; and one parish has become self-sustaining. The convention adopted a new salary scale for missionaries and set up a definite plan for increasing the Church Extension Fund.

Christian education received its due emphasis during the course of the convention with the convention essay: "The Parish Program of Christian Education," presented by Mr. Arthur Miller, and the Secretary of Parish Education, Arnold Gierke, reporting on the vacation Bible schools, Sunday schools, and Bible classes in the State.

Pastor G. Schubarth, Stewardship Secretary, reported on the finances of the District, and Pastor W. Biel, Secretary of Public Relations, encouraged all congregations to introduce the congregation-wide subscription to the LUTHERAN WITNESS and publicize their church by placing highway markers at the important entrances to their cities.

Balloting resulted in the following elections: President, Paul M. Freiburger; First Vice-President, Walter Leege; Second Vice-President, Emerson Leckband; Secretary of Mission Expansion, L. Helmstetter; Secretary of Parish Education, Arnold Gierke; Stewardship Secretary, George Schubarth; Secretary of Public Relations, Walter Biel; Secretary, John Chambers; Treasurer, Emil Daellenbach; Layman Versed in Finance, F. Fisk; Layman Versed in Education, W. Heine.

After a short devotion and the installation of officers the convention was adjourned.

JOHN CHAMBERS

Dedication of First Lutheran Church, Porterville, Calif.

On Easter Sunday, April 13, 1941, a small group of Christians, fewer than two score in number, opened a new mission at 219 West Orange St., in Porterville, which was later to become

First Lutheran Church, Porterville, Calif.

First Lutheran Church of Porterville, Calif.

An old residence was purchased and renovated for church purposes at a total cost of $800, plus many hours of donated labor and generous gifts. This building served the needs of the congregation, though very inadequately, for six years. Lack of space and facilities led the congregation to sell this property and to use one of the local funeral chapels until the first unit of the new church could be completed.

From April 13, 1941, to Oct. 5, 1942, First Lutheran Church was served by the pastors of Zion Lutheran Church, Terra Bella, Calif. However, immediately after the adoption of a constitution, the members, with the assistance of the District Mission Board, resolved to call their own pastor. On Oct. 11,

1942, the Rev. Emil P. Leising, who had previously served at Provo, Utah, was installed as the first resident pastor of the congregation. By the grace of God the congregation has grown from twenty-one to one hundred and fifty communicant members.

The first unit of the new church, which is of modern Georgian design, was dedicated on Sept. 12, 1948. Located on one of the most attractive streets of the city, the first unit of the new church has a chancel, a nave with a seating capacity for 250, vestry, choir room, two classrooms, mothers' room, general church office, pastor's study, kitchen, and other necessary rooms. The mercy and help of our God and His great love in the hearts of the members permitted us to dedicate this building at a total cost of approximately $36,000. The total value of our new church home, including cost of building, equipment, site, property improvements, and donated labor, represents an investment of $45,000.

Mr. Vincent G. Raney of San Francisco was the architect. The Egoian Construction Co. was the builder.

E. P. LEISING

Zion Church, Fort Wayne, Dedicates Fine Organ

Zion Peace Organ was dedicated Sept. 12 at Fort Wayne, Ind. The organ was built by Casavant Brothers Limited, St. Hyacinthe, Quebec, Canada, and was so designed as to "fulfill the liturgical requirements of the Lutheran Church." Including the case of white oak, which provides also a room for the organist, the entire cost of the project was $30,700. Dr. Paul L. Dannenfeldt is pastor of the church, and Mr. Raymond S. Beights is organist.

Zion Church in Fort Wayne cultivates church music by providing the parish school with a rather comprehensive course from Grades One to Eight in voice development, music reading, part singing, music appreciation, and the proper singing of the hymns and liturgies of the Church. Regular weekly conferences between pastor, choirmaster Geo. G. Arkebauer, and organist alway aim at constructing a unified worship service, which in all its phases and parts is thematic, pointing to the sermon topic of the day or occasion. Efforts are constantly made to cause the congregation to move as firmly, and to show the same feeling for rise and fall and climax, as a well-trained choir. The over-all aim is to make all the music in a divine service a vehicle of corporate worship. P. L. D.

Racine Breaks Ground for High School

A ground-breaking service was held in Racine, Wis., Sunday afternoon, Oct. 31, at two o'clock, for the new Lutheran High School. About a thousand people witnessed the ground-breaking ceremony. The principal address was given by the Rev. Herman Bartz, pastor of Grace Lutheran Church, Racine. The liturgical part of the service was conducted by the Rev. Arnold Koelpin of Caledonia, Wis. The actual ground breaking was done by Mr. William Riegelman, Jr., president of the Lutheran High School Association and chairman of the school's Board of Trustees.

Construction of the new $350,000 High School will begin this fall. All excavating and installing of the concrete footings will be done this fall. The main construction work will begin in March of 1949. The completion date for the new Lutheran High School has been tentatively set for Feb. 1, 1950.

At present the Lutheran High School of Racine is being housed in the parochial school building of First Evangelical Lutheran Church of Racine. Because of the completely inadequate space facilities the Lutheran High School is operating on a split schedule of classes. The present enrollment of Lutheran High School is 224. The faculty comprises nine teachers.

E. F. EGGOLD, *Principal*

Newly Dedicated Organ of Zion Church, Fort Wayne, Ind.

Donation Day at Concordia Seminary

The 17th annual Donation Day at Concordia Seminary, St. Louis, Nov. 3, 1948, was attended by ladies representing 90 societies f the Greater St. Louis Area and m distant parts of Missouri and Illir A tour of the Seminary grounds buildings, Radio Station KFUO, the log cabin replica of the orig Concordia Seminary, housing the hibits of Concordia Historical Instit was followed by luncheon served to visitors in the dining halls of the Se nary. At the afternoon session stud of Concordia Seminary presente program, and Dr. L. J. Sieck, presid of the Seminary, delivered the m address. The session was closed Dean L. C. Wuerffel, who spoke prayer and benediction.

The commissary department of Seminary was remembered by ladies with many jars of preserves liberal cash contributions.

Valparaiso Draws Foreign Students

Among the students newly enro at Valparaiso University are the lowing from foreign countries:

John Cheng, son of the Chinese bassador to Panama, who enrolled Valparaiso's pre-legal course at recommendation of advisers in N York City, where the Cheng family been making its home for several ye

Razouk Malik, native of Bei Lebanon, whose family has been Ch tian since the days of the first chu at Jerusalem. His cousin is mini from Syria to the United States a member of a United Nations Cou Malik is studying engineering.

Miss Vuokko Astrid Peltola, a theran from Finland, the third Fin student to attend Valparaiso under p visions of the University's fore scholarships.

Miss Trudy Müller, a member the Lutheran Free Church in the B Rhine District of France and the f French student to come to Valpar on a foreign scholarship.

Inner Mission Anniversaries

The *Metropolitan Lutheran In Mission Society* of New York celebra its twenty-fifth anniversary Nov. 14 Immanuel Church on 88th St. The R Theo. C. Moeller, pastor of Our Sav Church, Brooklyn, and chaplain Lutheran Hospital, Brooklyn, was festival preacher. Others participat in the service were the Rev. Bohus Tuhy, pastor of Zion Church, Newa and chaplain of the Newark Almsho and Convalescent Home; the R Berthold von Schenk, pastor of Savior Church, Bronx, and chaplain

rnabas Hospital, Bronx; and the Wm. M. Stieve, Executive Mis- ry of Inner Mission. Exactly y-five years ago, on Nov. 14, 1923, rst meeting leading to the perma- organization of this society was at Immanuel Church.

n Monday afternoon, Nov. 8, the *en's Auxiliary of Inner Mission* ved its thirty-fifth anniversary. ded by the sainted Pastor Wm. nfeld, at its anniversary, the er's widow, Mrs. Bertha Schoen- presented a very fine paper on iniscences of the Early Days." On day evening, Nov. 11, an anni- ry service was held at the Inner on Chapel, 422 West 44th St., New The Rev. L. H. J. Henze, Direc- Missions of the Atlantic District, he preacher. At this service Miss Elaine Kluge of Collinsville, Ill., inducted as Deaconess of Inner on.

lated anniversaries commemo- this year were the tenth anni- ry of the "Open House" program ildren, originally started for the en of the immediate neighbor- It now reaches at least three ent racial and national groups three boroughs of New York, with over 100 children enrolled each n from October to May. A corps lunteer young people from all of the metropolitan area act as elors for this program of craft- recreation, refreshments, and l devotions.

e *Inner Mission Chapel* and head- ers were originally the property glish Redeemer Lutheran Church, under the leadership of the Rev. Dallmann, D. D., in 1903. The politan Inner Mission Society t this church building from Re- er Congregation when it dis- d in 1926. This building has a great blessing in reaching ands of needy and lonely souls a helping hand and heart during past twenty-two years. The *ran Child Welfare Association* of York (formerly Bethlehem) has maintained its city offices at the Mission headquarters for the past ears.

migrant work in the port of New has been carried on by our h since 1869, when the Rev. anus Keyl was called as the first grant missionary. Sponsored by utheran Immigrant Society until the work was turned over to the tic District, which in turn asked etropolitan Inner Mission Society d this phase of mission and wel- ervice to its program of activity. 1934 this task of caring for immi- s arriving in the port of New serving the souls detained on sland, and providing for the needs od's foreign missionaries passing gh New York has been the con- of Inner Mission.

We ask the people of our church at large to join with us in giving thanks to God for His countless blessings during the past twenty-five years and to invoke His guidance and strength for the future in the work of Inner Mission.

W. M. S.

Statistics of the Ev. Lutheran Church of Australia

The Rev. M. Mueller, statistician, has compiled the following 1947 statistics for the Evangelical Lutheran Church of Australia. The ELCA is divided into six Districts, the largest of which, the South Australian, has 42 pastors, and the smallest, the West Australian, three. The membership of the ELCA is comprised of 247 congregations and 152 preaching stations. Its baptized membership is 29,540 and the communicant membership 20,045. The clergy of the ELCA numbers 104. These figures represent an increase over the 1946 figures of three pastors, one congregation, seven preaching stations, 514 baptized members, and 292 communicants.

Letters from Readers

STICK TO THE SIMPLE TRUTH

DEAR EDITOR:

As long as we stick to the simple truth, the Church will have good publicity. For Christians to ignore God's precept for honest public relations, "Thou shalt not bear false witness against thy neighbor," is to reveal symptoms that point to the existence of some hidden evil.

An example of the kind of publicity all Christians must regret is the Hartzell Spence story, "The Man of the Lutheran Hour" in the *Saturday Evening Post* of June 19. That sort of publicity is bad for the Lutheran Church, for the faculty of Concordia Seminary, for the Lutheran Hour, its sponsors and its principal speaker. Untruth and shoddy work always cause heartache and confusion. We are sorry anyone should have written a story like that.

An average week's mail at the Lutheran Hour office is 12,000 letters, not the 1,200 stated in the article.

"For a professor's salary of $240 a month." If Dr. Maier can do so much with so little, why argue the need for increasing salaries of ministers, teachers, and synodical employees? The fact is, Dr. Maier's income is somewhat more than $240, and there was no excuse for implying he is a poor mendicant who must beg for such things as "footballs" and an "out-board motor."

"He had translated the New Testament into Chinese." This statement was as astonishing to the China student at the Seminary as it must be to all who know something about the history of Bible translations. When people learn this is an untruth, the scholarly attainments of our fine faculty are drawn into question. It reflects upon the faculty and our own judgment in selecting professors, as do also the untruthful statements about "staid seminarians" and of radio evangelism "that his colleagues prophesied would fail." It would not have been a disservice to Dr. Maier for the author to have told the magnificent story of loyal and co-operative colleagues, students, competent and courageous executives of the Walther League and the Lutheran Laymen's League, and a host of others, clergy and laity, who achieved unanimity of purpose and action from the very beginning, without which our radio work would have failed.

I have no desire to continue these examples; it is too painful. One, however, cannot resist saying to those most concerned that it is equally bad publicity to ignore untruths as it is to state them.

Kirkwood, Mo. RAMY B. DESCHNER

Obituary

All obituaries and death notices should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.

The Rev. Herman Ruhland (d. Oct. 13, 1948), the son of the Rev. Fred. Ruhland and his wife Kunigunde, nee Ramming, was born Sept. 13, 1865, in Buffalo, N. Y. He received his elementary education in Pleasant Ridge, Ill., Planitz and Dresden, Germany. He also attended the Latin School of Dr. G. Stoeckhardt and the private Institute of the Rev. Fr. Brunn in Steeden, Germany. He was graduated from Concordia College, Fort Wayne, and in 1886 from Concordia Seminary, St. Louis.

He served as missionary in northern Texas, then was called to Manito and later to Altamont, Ill. At Altamont he also taught school for 16 years and served his District as Visitor and director of missions. In 1909 he moved to St. Paul's, Ottawa, Can., serving there for 22 years. Here he was instrumental in organizing St. Luke's Church. He also served his District as Visitor and Vice-President, and his Synod in a number of capacities.

In 1887 he was married to Emma Brauns of Chicago, who departed this life in 1937. Their union was blessed with two daughters.

In 1931 he resigned from the ministry because of his own and his wife's failing health. He made his home in Philadelphia, where he occasionally assisted his pastor.

He was called to his eternal home on Oct. 13, 1948, at the age of 83 years and 1 month. He is survived by two daughters, four grandchildren, and two great-grandchildren.

Funeral services for the deceased were conducted according to his wishes in St. Matthew's Church, Philadelphia, by the Rev. M. A. Berner. His mortal remains were laid to rest beside those of his beloved wife in Forest Hills Cemetery.

M. A. BERNER

The Rev. Theodore E. Kissling (died Oct. 26, 1948) was born in Buenos Aires, Argentina, S. A., Jan. 21, 1884. In 1886 the family moved to Chicago. Rev. Kissling was graduated from Concordia College, Milwaukee, in 1903, and from Concordia Seminary, St. Louis, in 1907.

He began his ministerial career as a circuit rider in South Dakota, where he served from 1907 to 1911. He then went

to Merrill, Wis., as assistant to President Daib of the Wisconsin District. He also began English work in Wausau. He was then called to Milwaukee as city missionary and founded Luther Memorial Church in Shorewood, which he also served as pastor for six years. During this time he was active in the Juvenile Court as Protestant representative and also served as a member of the Council of Defense of Milwaukee during World War I. From Milwaukee he was called to St. James' Church, Shawano, where he served until he came to St. Paul's of Oconomowoc in 1922. In November, 1947, he celebrated his 25th anniversary as pastor of St. Paul's and his 40th in the ministry.

During his pastorate at St. Paul's the congregation grew to one numbering more than 1,000 souls, with a flourishing parochial school. He was also associated with the Mid-West Institutional Missionaries' Conference and served the State Tuberculosis Sanitarium at Wales for more than 20 years. It was here, while he was administering Communion to the patients, that he was suddenly stricken with a heart attack and died a few hours later in Oconomowoc.

The departed was married to Alida T. Schuricht of St. Louis on Sept. 21, 1910. Besides his wife, five children, one of whom is the Rev. Waldemar R. of Park Ridge, Ill., two brothers, and ten grandchildren survive him.

Private services for the immediate family were conducted by the Rev. W. Seidensticker of Ashippun, Wis. The body then lay in state in St. Paul's Church until the funeral on Oct. 29. At the funeral the Rev. R. Rubel of Concord served as liturgist and the Rev. K. Wedel of Sullivan as preacher. The Rev. P. Stelter, Visitor of Circuit L, also assisted in the service, and the Rev. R. Jesse of Luther Memorial, Shorewood, spoke in behalf of his congregation. About 2,000 people, including 60 pastors, attended the funeral.

Graveside services were conducted at Bethania Cemetery in Chicago on Oct. 30, with the Rev. Luther Schuessler of Our Redeemer Church, Chicago, officiating.
CORR.

The Rev. Frederick G. Wyneken (died Oct. 29, 1948) was born March 19, 1875, in Cleveland, Ohio, the son of the Rev. Prof. Henry C. and Conradine Schilling Wyneken. He was the grandson of the Rev. F. C. D. Wyneken.

Rev. Wyneken prepared for the ministry at Concordia College, Fort Wayne, and Concordia Seminary, St. Louis, graduating from the latter institution in 1898. He served the Lutheran Church as pastor in Centerville, S. Dak., 1898—1902; Corona, Long Island, N. Y., 1902—1910; Carlinville, Ill., 1910—1916. From 1916 he engaged in business in Fort Wayne until his retirement in 1945, when he moved to California.

On May 21, 1902, Rev. Wyneken was united in holy wedlock with Miss Frieda Daib. This union was blessed with two sons and four daughters.

Rev. Wyneken died Oct. 29, 1948, at Santa Monica, Calif., at the age of 73 years, 8 months, and 10 days. He is survived by his widow, six children, sixteen grandchildren, two brothers, and three sisters. Funeral services were held at Pilgrim Church, Santa Monica, of which the deceased was a member, with the Rev. Armand E. Mueller, President of the Southern California District, the Rev. Geo. Theiss, and the undersigned officiating. His mortal remains were laid to rest in Inglewood Park Cemetery. WALTER F. TROEGER

The Rev. Emil Ulbricht (d. Nov. 10, 1948), after fifty-four years of fruitful service in the Lord's vineyard, entered the rest of God's people. He was born in Schellenburg, Germany, Nov. 18, 1871. His parents instilled in him a fervent desire to become a minister of the Gospel. At the age of 17 years he entered Concordia Seminary, Springfield, and was graduated in 1894. Pastor Ulbricht acquired a keen knowledge of correct terminology on the basis of Scripture in all matters of doctrine. Until 1899 he served mission posts near Shelby and Ashton, Nebr. After several years of extended work in a large mission field in northern Minnesota, in and about Cass Lake, he served a number of well-established congregations at the following places: Lakefield; Fish Lake, Minn.; Dresden, N. Dak; and Wolverton, Minn. Upon the death of his wife, Anna, nee Rosebrack, to whom he was married in 1896, he retired from congregational work in 1941 and came to St. Paul, where he resided until his death. During his retirement his services as a guest preacher were frequently requested. In 1943 he found another helpmate in Mrs. Elisa Schmidt. A brief illness which necessitated a surgical operation terminated his long and blessed life.

Funeral services were held on Nov. 13 at Mount Olive Church in St. Paul, the Rev. Chr. P. Kock preaching the sermon, and at Lakefield, where burial was made on Nov. 14, with the Rev. Th. Krenske conducting the service.

The Rev. Ulbricht is survived by his widow and seven children. Ps. 116:15.

New Germany, Minn. W. L. ERNST

New Publications

Unless otherwise noted, all publications reviewed in the "Lutheran Witness" may be secured from or through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.

Christmas. By Randolph E. Haugan. 68 pages, 14×10½. Augsburg Publishing House, Minneapolis. $1.00.

An American annual of Christmas literature and art. *Christmas* contains stories and legends, the Christmas narrative in magnificent imitations of medieval manuscripts, a chapter on famous carillons, poetry, and a great number of drawings and photographs of beautiful American scenes. A fine gift book, and the price amazingly low. G.

A Handbook of Organizations, Their Relation to the Church. By Theodore Graebner. 368 pp., 8×5¼. Concordia Publishing House, St. Louis. $4.50.

Quoting from the announcements of the publisher last summer, this volume, just issuing from the bindery, contains a comprehensive critical analysis of 185 organizations operating under the lodge system and in addition evaluates many organizations that do not properly come unde head of secret societies or lodges, whose relation to Christianity and Church are of interest to a conscien pastor and church member. Quoting from the publisher's announcement, *Handbook of Organizations* offers: complete list of orders that have div themselves of the lodge character, a plete list of secret orders and frater with which Missouri Synod pastors had dealings during the past thirty y women's and junior organizations, a history of the attitude of our Ch toward secret orders, with complete of essential resolutions, a guide for p ral practice toward organizations of ing character, and an outline of argu to be used in discussing the lodge those tempted to join a secret o All the information is correct and date as of September, 1948, and the a will say that the publisher did his in offering a book excellently print good paper and well bound.

Romans 16:17-18. An Examination. Rev. A. MacKenzie. 15 pages. **A trinal Treatise on Rom. 16:17-18.** Rev. J. J. Darsow. 12 pages. **P Fellowship.** By Rev. H. Har 20 pages. No prices noted.

These three little treatises were re the General Conference of our Aust brethren during the past summer. Dr. Kenzie sets forth evidence to show the passage from Romans "was di immediately against non-Christians" that "Christians are to find in the pa a stern warning against all doctrinal in every form and degree." Dr. D comes to the same conclusion whe writes: "The warning here given a soul-destroying errorists helps to im on us what a dangerous procedure to become indifferent about doctri general, and so it can serve as a wa against all false teaching. But this the *immediate* lesson contained in the sage; it is something that is *inf* from it. To apply the passage to Christians with whom we do not agr all points, or, to put it the other who, we are certain, err from the tru God's Word in some particulars, is a application of the Word of God; an a to such children of God; an insult of we ought not to make ourselves gu In the third treatise Dr. Hamann ana the nature of unionistic prayer, re the case for a distinction between prayer and prayer fellowship, and i ting forth his position gives evidence of the clarity of thought and keen p of analysis which we have formerly in the writings of this theologian.

Ninety-Nine Questions and Answe Christian Doctrine. By Willia Eifert. Concordia Publishing H 24 pages, 3½×5¾. 10 cents.

This little manual may be used rapid review of the more important trines of the Christian religion; or, time is lacking for more thorough ins tion, it may serve as a brief cour preparation for church membe Should you find it difficult to d religion with your unchurched neig these questions and answers may you get started to talk or talk for
L. W.

Miscellaneous

Ordinations and Installations

(Authorized by the Proper Officials)

CANDIDATES

ained and Installed:

her, Paul G., in Redeemer Congregation, Orleans, La., by Paul M. Bretscher, 25. Tr., Nov. 14.

ing, Arnold, in Bethlehem Congregation, ma, Ohio, by W. C. Birkner, 24. S. p. Tr., 7.

PASTORS

alled:

Im. W., in St. John's Congregation, Red e Falls, Minn., by V. E. Schroeder, 24. Tr., Nov. 7.

k, Paul A., in St. John's Congregation, ne, N. Y., by H. Th. Stlemke, 22. S. p. Tr., 24.

C. C., in Trinity Congregation, Nowata, a., by Arthur Pape, 24. S. p. Tr., Nov. 7.

ner, R. A., in St. John's Congregation, lison, and in Zion Congregation near lison, Minn., by W. A. Krueger, 25. S. r., Nov. 14.

r, Peter, in Trinity Congregation, Riesel, ., by G. W. Obenhaus, 24. S. p. Tr., 7.

hoft, John B., in Christ Congregation, s City, Nebr., by H. G. Roschke, 25. S. p. Nov. 14.

o, J., in St. John's Congregation, North nch, Minn., by H. J. Malotky, 24. S. p. Nov. 7.

, Robert B., in Immanuel Congregation, ms, Wis., by E. Engelking and in St. n's Congregation, Quincy, Wis., by E. H. midt, 23. S. p. Tr., Oct. 31.

hard, August, in St. John's Congregation, ley, and in Immanuel Congregation, ker, Minn., by C. J. Nissen, 25. S. p. Tr., 14.

, Henry H., in Our Redeemer Congrega- , Elkader, Iowa, by Wilbur H. Becker, S. p. Tr., Nov. 14.

nreich, H. M., in Trinity Congregation, gis, Mich., by W. T. Schalm, 24. S. p. Tr., 7.

r, Edwin, in Trinity Congregation, Mill- t, and in Holy Cross Congregation near stadt, Ill., by N. Hildebrandt, 25. S. p. Tr., 14.

William, in St. John's Congregation, Ro- berg, Ill., by J. E. A. Mueller, 26. S. p. Nov. 21.

George A., in Trinity Congregation, hington, Iowa, by Alton Koch and in ohn's Congregation, Wellman, Iowa, by V. M. Brewer, 25. S. p. Tr., Nov. 14.

H. H., in Zion Congregation, Parkers rie, Minn., by Fred W. Meyer, 25. S. p. Nov. 14.

R., in St. John's Congregation, Culbert- Nebr., by H. C. Loesel, 25. S. p. Tr., 14.

ng, H. David, in Trinity Congregation, ey Park, Ill., by Carl L. Abel, 25. S. p. Nov. 14.

t, Herbert D., in Christ Congregation, Castle, Pa., by H. K. Dietrich, 25. S. p. Nov. 14.

hke, L. F., in Trinity Congregation, Paw , Mich., by H. A. Ott, 24. S. p. Tr., Nov. 7.

sky, Walter F., in St. Paul's Congrega- Farmington, Mich., by Paul Boecler, 24. Tr., Nov. 7.

g, Eugene, in Cedar Crest Congregation, ar Crest, Mich., by E. L. Schwan, 24. S. r., Nov. 7.

c, E. W., in St. Peter's Congregation, Bach, n., by K. T. Lohrmann, 25. S. p. Tr., 14.

dt, Ed. C., in Zion Congregation, Pitts- g, Kans., by Ed. W. Licht, 24. S. p. Tr., 7.

, Alvin J., in Immanuel Congregation, well, N. Mex., by J. Hartmeister, 25. S. r., Nov. 14.

g, Carl M., in Zion Congregation, Pierce, r., by M. F. Scheips, 25. S. p. Tr., Nov. 14.

en, Reinhold, in Holy Cross Congrega- , Lipton, Sask., Can., by A. Hippe, 24. Tr., Nov. 7.

t, H. H., in St. Paul's Congregation, Wy- ng, Minn., by John G. Deterding, 24. S. r., Nov. 7.

r, William A., in Signal Hill Congrega- , Belleville, Ill., by F. S. Wenger, 23. S. r., Oct. 31.

Walter L., in Trinity Congregation, Da- n, Mich., by Edgar J. Sander, 25. S. p. Tr., 14.

Installed:

TEACHERS

Nordbrock, Richard F., in The Apostles Congregation near Franklin Park, Ill., by Wm. L. Bartling, 25. S. p. Tr., Nov. 14.

Dedications

Bagley, Minn. The new church of Redeemer Congregation (Paul C. Mueller), 18. S. p. Tr., Sept. 26.

Deerbrook, Wis. The new organ of St. Matthew's Congregation (Paul G. Mueller), 23. S. p. Tr., Oct. 31.

Detroit, Mich. The new church of Berea Congregation (Norman Brandt), 5. S. p. Tr., June 27.

Elcho, Wis. The new organ of St. Luke's Congregation (Paul G. Mueller), 23. S. p. Tr., Oct. 31.

Fowler, Mich. The new church of St. Paul's Congregation (A. R. Nuechterlein), 20. S. p. Tr., Oct. 10.

Manistee, Mich. The new organ of Trinity Congregation (F. Coellner), 24. S. p. Tr., Nov. 7.

McCook, Nebr. (8 SE). The new organ of St. John's Congregation (F. H. Gerken), 20. S. p. Tr., Oct. 10.

Norfolk, Nebr. The new organ and remodeled church of Mt. Olive Congregation (Daniel A. Gimbel), 21. S. p. Tr., Oct. 17.

Norman, Okla. The new church of Trinity Congregation (Edmund P. Frank), 19. S. p. Tr., Oct. 3.

Portland, Oreg. The first unit of Luther Hall, the administration building, 18. S. p. Tr., Sept. 26.

Rawlins, Wyo. The chapel-parsonage of Christ Congregation (Woodrow W. Kurth), 24. S. p. Tr., Nov. 7.

Spring, Tex. The new organ of Trinity Congregation (Carl Biar), 25. S. p. Tr., Nov. 14.

Three Forks, Mont. The renovated combined chapel and dwelling place of Grace Congregation (William J. Friederichs), 24. S. p. Tr., Nov. 7.

Nominations

For professor teaching Portuguese language at Seminario Concordia in Porto Alegre, Rio Grande do Sul, Brazil

Mr. Gastao Thomé, Porto Alegre, R. G. S.: St. Paulus, Novo Hamburgo, R. G. S.; Zion, Sao Leopoldo, R. G. S.; St. Paulus, Porto Alegre, R. G. S.; Joinvile, Santa Catarina; St. Paulus, Serra Grande, R. G. S.

Pastor Martinho Lutero Hasse, Joinvile, Santa Catarina: Cerrito, R. G. S.; Frieden, Rio de Janeiro, D. F.; St. Peter, Linha das Pedras, R. G. S.; Dreieinigkeit, Sitio, Santa Cruz, R. G. S.; Immanuel, Flor de Maio, Santa Rosa, R. G. S.; St. Johannis, Pinguela, Osorio, R. G. S.; Chritus, Vila Maquine, Osorio, R. G. S.; Zion, Cachoeira, Osorio, R. G. S.; Zion, Getulio Vargas, R. G. S.

Pastor Martin Walter Flor, Colatina, Espirito Santo: St. Paulus, Rolante, R. G. S.

Pastor Germano J. Beck, Entre Ijuis, R. G. S.: Sao José do Umbú, R. G. S.

Pastor Nilo Strelow, Sao Paulo: St. Johannis, Tres Leguas, R. G. S.; Canela, R. G. S.

Dir. Prof. Otto A. Goerl, Porto Alegre, R. G. S.: Christus, Cachoeirao, Santa Rosa, R. G. S.

All communications in reference to the candidates nominated are to be sent on or before January 15, 1949, to C. H. Warth, *Secretary*, Caixa Postal 71, Novo Hamburgo, Rio Grande do Sul, Brazil.

The Lutheran Orphans' Home of Des Peres, Mo.,

is having all of its accounts audited by certified public accountants who are going back a number of years. Anyone having notes or claims against the Lutheran Orphans' Home of Des Peres, Mo. (former address Route 13, Kirkwood 22, Mo.), is urged to communicate with Lutheran Orphans' Home, Alvin A. Welp, *Executive Secretary*, 12325 Manchester Road, Saint Louis 22, Mo.

Announcements

Pastor H. Pruefer, formerly of Poland and at present in London, England, desires membership in Synod. — J. H. Lucht, *President of Manitoba and Saskatchewan District.*
MacNutt, Sask., Nov. 13, 1948

Pastor Daniel E. Poellot has been appointed Visitor of Circuit No. 7 to succeed the Rev. K. F. Lohrmann. — A. H. Werfelmann, *President, Northern Illinois District.*
Chicago, Ill., Nov. 17, 1948

Pastor Edwin Fahl has been appointed Visitor of Circuit C to succeed the Rev. Erwin Paul, who accepted a call into the Northern Illinois District. — Arthur H. Oswald, *President* of the South Wisconsin District.
Milwaukee, Wis., Nov. 17, 1948

Pastor C. W. Stradtman has been appointed Visitor of Circuit I to succeed the Rev. H. H. Laabs, who accepted a call into the Minnesota District. — Arthur H. Oswald, *President* of the South Wisconsin District.
Milwaukee, Wis., Nov. 17, 1948

Inquiry

The undersigned is compiling a genealogy of the Dornfeld and Schwefel families of Dodge County, Wis. He wishes to communicate with descendants of the Rev. Carl Ludwig Geyer (1812—1892) and his wife, nee Johanna Marie Schwefel. — Ralph Dornfeld Owen, Ph. D., Temple University, Philadelphia 22, Pa.

Requests

Anyone knowing of Lutherans being in the Soldiers and Sailors Home at Grand Island, Nebr., please notify Pastor Osw. A. O. Graebner, 512 E. Second St., Grand Island 6, Nebr.

Changes of Address

Pastors

Bade, Im. W., Red Lake Falls, Minn.
Beiderwieden, George, 1120 E. Orchard St., Decatur, Ill.
Brandt, Norman, 5192 31st St., Detroit 10, Mich.
Buss, Walter E., 103 N. Sycamore St., Grand Island, Nebr.
Frese, Edgar, 915 High St., Beatrice, Nebr.
Fritz, M. R., Box 216, Austin, Ind.
Gall, John D., 55 Elizabeth St., Hartford 5, Conn.
Graebner, Prof. Oliver E., 902 E. Jefferson St., Valparaiso, Ind.
Gundlach, Frank G., *c. r. m.*, 931 N. 26th St., Milwaukee, Wis.
Heck, Donald E., R. 1, Crete, Nebr.
Hoelter, Edwin, Millstadt, Ill.
Janzow, F. W., Box 109, Monterey, Minn.
Jesse, R., 5535 Grayton Rd., Detroit 24, Mich.
Knight, Lawson F., 750 S. E. Sixth Pl., Hialeah, Fla.
Kuecker, Arthur G., Farley, Mo.
Kurth, Woodrow W., 613 First St., Rawlins, Wyo.
Malte, W. F., *em.*, 87 Sussex St., Buffalo 15, N. Y.
Meyer, Walter H., Jr., 6302 E. Third St., Tulsa, Okla.
Oesleby, Christian B. C., 705 Third Ave., S., Virginia, Minn.
Riemer, E. J., Third and Oak Sts., Youngstown, N. Y.
Rothe, F. O., R. 2, Kimmswick, Mo.
Rutkowsky, W., R. 5, Box 318, Farmington, Mich.
Schedler, E. G., Box 154, Augusta, Wis.
Schick, Richard W., R. 7, Box 1228, Sacramento, Calif.
Schulz, Albert J., 10 North Beach, Ormond, Fla.
Studtmann, M. P., 511 E. Doddridge St., Kingsville, Tex.
Threinen, R., Lipton, Sask., Can.
Wirsing, Carl F., *c. r. m.*, 2310 N. Meridan, Indianapolis 8, Ind.
Wudy, Robert O., Ontonagon, Mich.

Teachers

Burger, H. Eugene, 1148 Division St., Fort Wayne, Ind.
Koester, E. B., 623 Erie Ave., Sheboygan, Wis.
Osiek, H. W., 3333 W. 23d St., Cleveland 9, Ohio
Reese, George, Wood Lake, Minn.
Rolf, E. A., 3432 Court St., Saginaw, Mich.

THE LUTHERAN WITNESS

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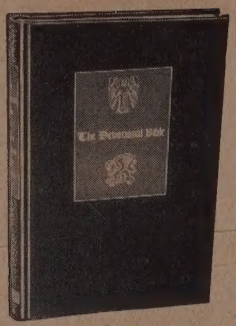

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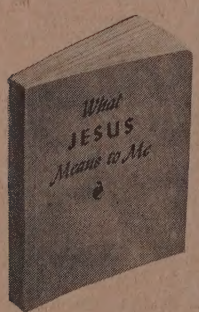

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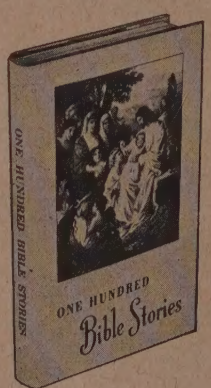

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